FREE SOCIETY

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An Exponent of Anarchist-Communism: Holding that Equality of Opportunity alone Constitutes Liberty; that in the Absence of Monopoly Price and Competition Cannot Exist, and that Communism is an Inevitable Consequence.

VOL. VI. NO. 52 SAN FRANCISCO, CAL., SUNDAY, NOVEMBER 11, 1900. WHOLE NO. 292.

THE GOSPEL OF THE GUN.

The robbers of the earth ride forth,
East, West, and North and South,
The sword of Satan in their hand,
And God's word in their mouth.
And woe to those whom they shall meet!
And woe to those they seek!
The earth shall drink deep of their blood.
To Heaven shall rise their shriek.

They take a people by the throat;
"Stand and deliver!" say:
"We want your land, we want your wealth,
We want your freedom aye;
And would ye, ingrates, dare deny
These things we want to us,
Since we have come to 'Christianize'
And 'civilize' ye thus?

"Lo, ye are weak and ignorant,
While we are strong and great;
And so, in Christian charity,
We've come to rule your State.
We've come to civilize ye, and
We've come to teach ye pray,
Bow down, bow down, ye savages,
Or else we needs must slay!"

And ever around the earth they ride,
To see what they may gain;
And ever the road they ride runs red
With the blood of martyrs slain;
And ever God's name is on their lips,
Whate'er the deed to be done;
And ever the psalm of the sabre rings
With the gospel of the gun.

—Vincent F. Howard.

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PRIVATE ARMIES AND TREASON.

"Our equal and just laws allow the wealthy to maintain private armies, and to murder workingmen with absolute impunity."—Free Society, No. 286 (editorial).

Not if they were enforced, comrade. Of course they were not intended to bind the law makers (the trusts), in this country, any more than others. But it may be well to point out the infraction of law; because revolutions usually begin with a conservative aspect, as resistance to illegal acts of power.

The common law of England is also that of America. In England, long before our Revolution, Thomas Wentworth, Earl Strafford, was beheaded for high treason, on account of acts well known to have been done with the approbation of the king, Charles I, who retained his full legal powers until some time after the execution. Strafford suffered under a bill of attainder, a process which our Constitution forbids. But the lords, before voting on the bill, consulted the judges, as to whether it contained common-law specifications of high treason; and they voted separately on the counts. The judges said that two of these were (each by itself) valid specifications of high treason. The articles thus characterized charged Strafford, as deputy of the king in Ireland, with raising troops by his own authority, and with exacting illegal oaths of fealty to himself. The lords found Strafford guilty, on these counts, of high treason, in making war against the king (whose private approval could not be legally considered), and as to the other counts, some twenty in number, not guilty. It appears, therefore, he had substantial justice, and might, as Hampden at the time considered, have been convicted without a bill of attainder. The judicious Hallam, a lawyer, and a singularly impartial historian, says that doubt about the propriety of Strafford's sentence must rest on the unsettled state of law in his time—if a modern deputy were to do as he did, there could be no doubt he was guilty of high treason (in making war against the king). A few months before this, there were great riots at Lambeth. Most of the persons arrested for them were punished simply as rioters; but one man, who beat a drum, was convicted of high treason, on the ground that this was an act of war, which common mob-violence is not. It appears, therefore, that for any one, whether a public officer or a private citizen, to raise troops with military insignia for his own purposes, is high treason in England, as war against the crown. But the American definition of high treason, in the Constitution, is the old English statute of Edward III, only so far modified as the absence of a personal sovereign requires; and this statute is merely a definition of common law against the arbitrary constructions of crown lawyers. It harmonizes also with the Roman law, which recognized just three kinds of treason: *perduellis* (rebellion), *proditis* (aiding public enemies), and "*majestas*," *crimen læsæ majestatis*, (the *lese majeste* of modern jurisprudence—the constructive treasons, nullified by the statute of Edward III). It appears then that the Carnegies, Fricks, etc., who employ organized bodies of soldiers, called Pinkertons, etc., marching with banners and martial music, to decide their private quarrels by force, are plainly guilty of treason against the United States, and their own State; and that nothing but prosecution under the existing laws is needed to make these practices impossible, or force stultification upon the courts which may refuse to punish them. At any rate, this is so where there has been an actual *casus belli*, as at Homestead. The case of Aaron Burr might be cited to prove that necessary in America.

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On the night after I read about King Humbert's death, I beheld in vision the scene of that familiar song through which a French girl takes leave of her lover ("grafted into the army"); concluding with the following words:

"Oh, if I were queen of France, or, still better, pope of Rome,
I'd have no fighting men abroad; no weeping maids at home:
All the world should be at peace; or, if kings must show their might,
Then, let those who make the quarrels be the only ones to fight."

The last sad notes died away. The dust of the departing column sank behind the trees. The distant tap of the drum became faint and ceased; and the maiden sat sobbing by the way-side; while the cow in the neighboring meadow raised a melodious remonstrance to the effect that it was milking time. The milk-maid paid no attention to the cow. But she raised her head at the sound of a human step; and lo, there stood beside her an ill-looking man, grimy with the dust of many miles.

With the instinct of a poor but pious peasant, she touched the little bronze image of the Blessed Virgin which hung between her breasts, and extracted a copper coin from her wallet.

The tramp smiled condescendingly, and waved his hand, touching the finger tips to his lips as gracefully as a Paladin.

"Keep your money, mademoiselle," he said. "I am poor, but not a beggar. I am an Errant Knight."

"And what would you with me, sir knight?" said the girl, now really frightened.

"According to my vow, I will redress your wrong, as you desired," replied this modern Quixote. "Henceforth, those who make the quarrels shall do the fighting for themselves!"

He vanished; and the girl (who believed she had seen St. Michael, in a trance) started up with a fierce light in her eyes, which made me think of the days when thirty thousand Frenchwomen marched to Versailles, and brought back the sovereign a captive.

Yet when she learned that the good king of Italy had been murdered, she had indignation against his slayer. For she had not yet got it through her yellow hair that her knight errant was the Anarchist assassin.

C. L. James.

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THE QUADRENNIAL HUMBUG.

The farce is played; and the great American people have surrendered themselves to their national masters for another four years. The maladministration, which had nothing to offer the workingmen but a cold lunch in a tin pail, has been triumphantly reelected, by the votes of these same workingmen. Tyrannical imperialism, wholesale robbery, international perfidy, the infamies in the Philippine Islands, the damnable betrayal of confidence in Porto Rico, the murder of workingmen at home, are all endorsed by huge majorities. McKinley the puppet and Roosevelt the bully are the highest types of manhood that the American voting cattle can appreciate.

The moral—or rather immoral—effect of the election will be great, as a clear demonstration of the ignorance and servility of the working classes. Men who would vote the Republican ticket, after the experience of the last four years, simpletons who can see no difference between their own prosperity and that of their exploiters, slaves who lick the hands of those who insult and despise them, may be counted on at all times to do their masters' bidding. The capitalists are jubilant; and well they may be. Everything is now in their hands; and they may do what they please with absolute impunity.

The election of Bryan would not, in itself, have had any practical effect on the commercial situation. His economic analysis was hopelessly shallow; and his proposed "reforms" were ridiculously inadequate. Of course, no Anarchist could logically have wasted energy in supporting him, even supposing that any genuine Anarchist would stultify himself and deny his convictions, by meddling with the ballot-box at all. Nevertheless, a vote for Bryan would at least have signified discontent with present conditions, and desire for a change. It would have been a backward step for radicals, but a forward step for conservatives. It was not our fight; but it serves us as an excellent guage, by which to measure the present intelligence of the mass of the people. The result is not gratifying. The millions of voters who would rather lick the dust before Mark Hanna, than commit themselves to the moderate "reforms" of Bryan, are immeasurably far from comprehending the larger issues of Socialism and Anarchy.

It will be some weeks before the data are at hand for a thorough analysis of the popular vote, especially that cast for the minority candidates. Further comment will then be in order, with reference to certain phases of the election. In the mean time, our work remains the same, to demonstrate the hopelessness of reform by ballot; to exemplify wiser tactics; to point out the evils of the present regime, and the practicability of a free society; to refrain from all entangling alliances, and shun politics as the pest; to face straight in the direction of uncompromising Anarchy, and press forward until the goal is reached.

James F. Morton, Jr.

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The slightest use of power is itself an abuse.

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Anarchy.—A social theory which regards the union of order with the absence of all direct government of man by man as the political ideal; absolute individual liberty.—Century Dictionary.

NOTES.

The following editorial opinion was expressed by Hearst's Chicago American, in its issue of October 23:

Of course, there will not be any monarchy.

At least a hundred thousand men would make it their special business to shoot the monarch on his first appearance in public.

The first talk of such treason would be sufficient to unite at least seventy-nine million of the country's inhabitants in favor of the true republican idea. The gentlemen favoring the monarchical idea would decorate lamp-posts so promptly, that they would hardly have time to yell "Anarchy," before the life would be out of them.

This paper is not commonly ranked with the Anarchist press of the country. Such utterances as the foregoing are therefore unusually pertinent. It seems that there are limits to the supremacy of "law and order," even among "good citizens."

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A characteristic governmental plot has been unearthed, the object being to trump up an excuse to suppress the Anarchist propaganda in this country. The conspirators are Italian and American officials. It is the old trick, in a new guise. A bogus "attempt" to assassinate McKinley, the "confession" of the pretended assassin, the "discovery" by the police of a variety of documents, designed to show a widespread "Anarchist plot," in which the leading Anarchists of the country are involved, wholesale arrests, considerable perjured detective testimony, and a few manufactured confessions, the broadcast spreading of the most atrocious calumnies, and the stirring up of public opinion against Anarchists and Anarchy, the imprisonment of comrades in this country, and an extradition treaty with Italy, by which men can be deported, in order to be tortured and murdered for their convictions, the attempt to kill free speech, and suppress all open propaganda,—these are some of the ingredients of the delectable scheme. The infamy of it does not render it a whit less probable. That it will be attempted, seems extremely likely. Its success is conditioned on the stupidity of the people. The one thing certain is, that Anarchy cannot be slain by such, or any other methods. The idea will live, will grow, and will some day triumph.

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All San Francisco readers of Free Society are specially invited and urged to be present at the great memorial meeting, Sunday, November 11, at 8 P. M., in Turk St. Temple, of which a fuller anouncement is made in another column. Let a grander demonstration than ever before known convince the people of San Francisco that our martyrs are not forgotten, and that the cause for which they died yet lives.

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CURRENT NEWS.

Christian patriotism in England seized on the return of the City of London Imperial Volunteers as an excellent occasion to go on a wild debauch. As a result, London has eight or ten persons killed, between two and three hundred seriously injured, and over a thousand requiring medical treatment. Every form of outrage is recorded, in this grand celebration of the triumph of imperialism. Drunkenness, bestiality, and violence were the rule, not the exception. The celebration was worthy of the cause, and an excellent testimony to the present status of English civilization.

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Twenty years ago, the people of the Danish West Indies desired and asked for annexation to the United States. Now, with almost one voice, they cry out against it. The treatment of the subject colonies of the United States by our imperial rulers has taught others a lesson, if not our own people. There is no master more tyrannous than a republic.

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In New York, it has been ruled that a Porto Rican is not an American citizen. He is simply a subject, and not entitled to even the few rights still possessed by our citizens. This is the difference between colonies and territories. If a man from New Mexico or Oklahoma moves to New York, he can vote; but if a man from Porto Rico or Guam does so, he cannot. He is neither a citizen nor a foreigner, and has none of the privileges of either. He has simply to obey, submit to exploitation, and starve. Such are the beauties of imperialism.

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Russian outrages in China have already been signalized. Now we are beginning to learn something of like conduct on the part of French and German troops. So close a censorship is kept that the worst facts are not allowed to leak out; and the crimes of the British and American soldiery are covered up as carefully as possible. A regular court has been established for the appraisal and sale of "loot." Great are the mysteries of Christian civilization!

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Anna Gould, who sold herself for a title, is reaping the harvest she deserves. Her spendthrift husband has managed to drag her into disgrace. He married her for her money, as she him for his name. Now the money is gone, and the name disgraced. No one will weep for the wretched pair of prostitutes.

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The Democratic leaders have been waxing very "Anarchistic," during the closing days of the campaign. Richard Croker is responsible for the following "incitement to riot":

My advice to Democratic voters the country over is to congregate about the polling places on the evening of election day; count noses; and then if the election returns for Bryan don't tally with their count, to go into the polling places, and throw those fellows in charge of the returns into the street.

To which Senator Jones, chairman of the Democratic National Committee, adds:

I don't see anything wrong with that suggestion. Senator Hill, I believe, suggested a baseball bat, as being peculiarly appropriate to render justice to a corrupt election judge. In my opinion, the best way is for the Democrats to be at the polls when opened, and to remain there in good strong relays until the count is completed. It should be the duty of these Democrats to see to it that no fraud is committed; and if any fraud is attempted, to stop it then and there.

Of course, the Republican papers are duly shocked at the bare mention of any rougher methods than the genteel stuffing of a ballot-box, or a few judicious errors in counting the votes. Between Republican and Democratic bullies, the guileless American citizen who naively puts his trust in the purity of the ballot will be thrice deceived, yea, unto seventy times seven, shall he be played like unto a sucker.

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The parasitic Church is exempt from taxation in many States. Now it is trying to add California to the list. If it were fighting taxation as a principle, Anarchists would be glad to find it for once engaged in a good work. But such is not the case. Its sneaking aim is simply to shift the burden of compulsory taxation to the shoulders of other people—indirectly to force those who do not believe in its teachings to contribute to its support. In this, it is playing the robber, as usual; and all who advocate the dastardly scheme deserve the unmitigated contempt of every believer in the most rudimentary principles of common honesty. The truth or value which may be contained in the teachings of the Church do not furnish even the slightest palliation for its demand for pauper rations. The only man who has the right, as an honest man, to seek exemption from compulsory taxation, is he who demands it for all others, as well as for himself—the Anarchist. While the Church upholds the State, receives favors from it, and helps to force us under its yoke, it should at least bear its share of the economic burden thus created.

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DISCORDS.

Remember that the loudest in their denunciation of militarism are the Anarchists, who hope to regenerate society by overturning the existing order. It is this class who are most vociferous in denouncing the boys in blue.—San Francisco Chronicle.

And the loudest in their praise of militarism are the plutocrats and their hirelings of the press, who are opposed to the regeneration of society by any means. It is this class who are most vociferous in denouncing all who place freedom above dollars and dinner pails.

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Not one Social Democratic paper thus far received shows any inclination to discuss the action of Job Harriman and the other S. D. P. delegates to the International Socialist Congress, in voting for the infamous Kautsky resolution, in support of the triple traitor Millerand. The San Francisco Advance reprints without comment an article from the ultra-bourgeois London Times, patting Millerand on the back, and denouncing the proletarian Socialists who have repudiated him. It is well to know where our friends stand.

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Remember that Altgeld, the man who pardoned the Haymarket bomb throwers of Chicago, is Bryan's most stalwart champion.—San Francisco Chronicle.

Are we to believe that in thirteen years the Rip Van Winkle of the Chronicle has not been able to learn the truth about the Haymarket affair; or must we reluctantly brand him as a plain, unvarnished liar? Everybody, except the paid prevaricators of a few newspapers, learned long ago that the men pardoned by Altgeld, as well their comrades who were judicially murdered, had no connection whatever with the bomb thrown by some unknown person, during the reign of terror created by the police themselves.

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The press account of an attempt at highway robbery in Mount Pleasant, Pa., refers to the criminals as "four Italian Anarchists." The account that follows shows much more ground for designating them as Kentucky Republicans or Georgia Democrats. It is a mere sample of the calumnies with which the daily press seeks to instil a prejudice against Anarchism into the minds of ignorant readers.

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A CONVERSATION.

We were dragging our feet homeward after a tiresome day's work; and our master, the proprietor of the factory in which we worked, passed us with his wife in a carriage. He looked our way, but with a blank stare, seemingly not seeing us, but far beyond at some other object. His wife was not even aware of our existence, or our relation to supplying her with all she eats, drinks and wears. We glanced at each other, we toilers; and although no word was spoken at the moment, each sees in the eyes of the other that desperate hatred which all feel when humiliated.

At length some topic is brought up and discussed; but the conversation soon drifts to the social question. All seem to agree that our social system is out of joint; but no two agree upon a remedy. One says McKinleyism, one Bryanism, one Socialism, one Single Tax, one Methodism. Yet there is still another who as yet has not expressed his views regarding a remedy for all social ills.

"Bill, all of us have expressed our opinions regarding a remedy for this thing. Now what is your pet theory?"

"I am no talker, boys; but I do have convictions, that even the fires of hell could not destroy."

All are attentive and pause in the middle of the road, as the district in which we live is some distance out of town, where a sidewalk is still unknown. "What can he be?" remarked one, "I'll bet he is a Prohibitionist."

He heard the remark, and smiled. "No, boys, I would not turn the world up-side down, nor stop your having your mug of beer or your pipe, if you choose to use them; that is entirely your business; but I would require the privilege of using them myself, or leaving them alone, just as I liked."

"Yes, yes, but what are your convictions, what are your theories regarding changing this infernal system? It's getting dead against us at every turn; and just now we were passed unnoticed by the very man into whose pockets we turn thousands of dollars every year, while we have nothing to show at the end of the year, for all the labor we have performed."

"Yes," said Bill, "that is all true; but do you notice that we are nearly all against one another regarding a remedy? We represent as many theories as there are men in our party; but even with our different theories, we are faring alike. We are simply wage-slaves, all on a level; but you asked me for my theory. Do you see the small clouds there in the west, and here and there others sailing along in different directions, according to the current of air they are in? See how harmoniously they get along together. Look where you will, and you will see but the one thing; and that is nature. What we see, hear, smell, taste, etc., we bank upon. We are sometimes deceived even then. However, you will observe the different varieties of vegetation, some sickly and weak, and others healthy and strong. Why? Simply because the latter are in harmony with nature. The sickly ones are not in har-

mony with the soil, location, etc., and amount to nothing. It is the same with man, not the survival of the fittest, not the strongest, but the survival of him who is in harmony with nature. We with our lungs filled with cedar dust, our mouths with tobacco, are we in harmony with nature? Can we be healthy? We are not in the right environments. We are humiliated, revengeful and discontented. Let us go to nature for lessons, and adopt a social system which is in accord with nature. Outside of nature, there is no law; and no set of men has any right to force any theory upon any man; because if a thing is good for him, he will feel its benefit; but if it is not, he will pay the penalty nature imposes. If you overeat, you have dyspepsia. If you are too ignorant to realize the cause, you will continue to suffer. We are too ignorant to realize a remedy for our social ills; therefore we are to suffer until such a time as we do. Abolish all man-made laws; free the people from State bondage; and let them be their own individual judges of what is good for them, and not for the other fellow. Then men will soon get in harmony with nature."

"But how are you going to bring this thing about, Bill? The capitalist owns the land and the factories and all the tools and machinery; and how are we to get them?" asked another.

"You say owns," replied Bill. "If I reach down into your pocket, and take a dollar and have it in my possession, do you say I own it?"

"But that would be stealing," said the Methodist.

"But does not a man justly earn all he produces, and is he not entitled to all he earns? It is through this system of trade, commercialism, which is only another name for robbery, that we are fleeced of all we produce, except a bare living share. What we produce does not belong to him who has it, but to him who produced it with his labor. The earth belongs to man collectively, not individually. Natural law teaches us that we cannot dispense with the earth and live; therefore referring to the book of nature all about us, we plainly see the necessity of each using whatever proportion he desires for his comfort, without infringement from others. Use and occupancy should be the sole title to land. There is plenty of it for all; for some of us would need but a very small space of it for use, while we were engaged in manufacturing different useful articles, the raw material for which would come from the land, which would be occupied by the persons who extracted or raised that product."

"What do you call your theory, Bill?" asked one.

"Anarchy," Bill replied.

"But Anarchists are murderers," remarked our Methodist friend.

"No, you are mistaken. All who kill human beings are murderers. Take all the killing that has been done in the world, laying the crime of murder to the door of each theory; and you will find that Anarchism would have the smallest number on the list. In fact, it would be too small to notice at all; while some of the religious theories would utterly astonish you. We laborers are not in harmony, except on one point; and that is that our social system is wrong. Wars are caused from the unity of opinion of large bodies of men, who force their opinions on others from their greatness of numbers. If the laborers, or a greater portion of them, were in unity upon any certain point, it would cause war; and the causes of war are investigated by people who had never thought upon those questions before; and they spread and educate. We already see the effects of unity of opinion in strikes; and you will notice that this unity is spreading, educating and spreading again, until there will not be enough opposition to resist them; or there may be a strike perhaps on the railway systems, which by the stoppage of transportation of the commodities, may cause bread riots in the large cities, and lead to ultimate revolution. But if a revolution should occur, however much of a benefit it may be in educating the people, still there is not unity enough in regard to a remedy, not enough as yet who need no laws but nature's laws to restrain the people from again going into bondage, and setting up another king to rule them."

Bill would have continued; but it was already late; and anxious wives were seen coming up the road, looking for their husbands. So we passed quietly home. The seed, however, had been planted; and Anarchy became so freely discussed at the factory, that the proprietor became suspicious, and learned that Bill was an Anarchist. Now he has moved away, having lost his job; but *there are others*.

E. A. Taylor.

New Whatcom, Wash.

AN ANARCHIST ABROAD.

III.

At the time of my arrival in Berlin, the scare caused by the assassination of King Humbert, filled every European capital, and particularly the hearts of the Russian and German emperors, with terror.

"Hush!" exclaimed a German friend of mine, when I mentioned the word "Kaiser" (emperor). "Hush! Don't fool around with this word just at present; and you a foreigner!"

Extraordinary precautions were then taken to guard those monarchs. In Berlin, the credulous people were sure that their Kaiser would be killed at any moment; that he was next on the black list of the Anarchist societies. They fully believe the sensational stories of the jingo press about the Anarchists being organized in secret orders, which from time to time have lots drawn as to who of the members is to be honored with the sacred mission of killing a monarch, or any other head of a State. Should the fellow who drew the black ball refuse to carry out his charge, or even waver, he is sure to die at the hands of his own confreres himself, they say.

Unfortunately, I happened to take up my place of abode in Berlin at the old Schloss-Platz, right opposite the old Schloss (castle), which is occasionally visited by the emperor. When you enter into any German city at all, you are that very day compelled to fill out a blank slip, which is supplied by the police to every hotel or boarding-house keeper, stating your name, vocation, whence you come, how long you intend to stay in the country, etc.

The next morning, after having carefully filled out a printed slip, I was nevertheless informed by my host, that the police would like to have my passport,—an unusual procedure; the hotel-keeper volunteered his expression of astonishment, adding that it is all because of those hellish Anarchists, "who are killing the kings all the time." "The police are especially afraid of the New Yorkers," he said, "since the assassin Bresci, too, had his bloody order from there."

Naturally enough, I was in perfect agreement with everything he said, and justified fully the eagle-eyed wakefulness of the terrified "Schutzleut." But when it came to the passport business, I was not quite as ready to satisfy them, for the very reason that I had none. As luck would have it, I happened to have in my possession an English written document with a big red seal on it. This was handed to the police, and faithfully copied by the magistrate, who did not understand a single word of it, and was rather pleased with its big seal, as well as its brevity. I was left in peace.

I must admit, however, that the Shutzman (policeman) of Berlin is a gentleman compared with the one of Paris and, of course, of New York. He is almost invariably saluted in a semi-military fashion, when approached to be talked to (another sign of the all pervading militarism).

By the system of hotel blanks, the police are able to keep in view more or less the whereabouts of all newcomers, and, moreover, make all the hotel-keepers their aiders and abettors in their wretched system of espionage and invasion.

The systems of communication of Germany are very inadequate. The same may be said of the railway system of France. The trains are fearfully slow, even the so-called express trains. They have so many stations and transfers from one line to another. In fact, traveling in Europe, in any part of it, is an abomination for one who happens to be used to the rapid and comfortable railroads of the States. The street conveyance is still worse. In the beautiful streets and boulevards of Berlin and Paris, you still meet with the old-fashioned omnibuses driven by skinny horses, who are dragging themselves along, fagged out and sleepy. Of course, there are some horse and electric cars too; but they run only through the centre of the city. The Stadtbahn is similar to our elevated roads; but its course is again limited to the centre of the city and between the railway depots.

In Paris, they are just now building an underground railway, which, however, is very strenuously opposed by the omnibus and car companies, who hold franchises from the government. It takes you hours sometimes, before you reach your destination, especially during the busy time of the day.

On Berlin cars and 'buses, you are charged according to the distance you wish to travel, or whether you want a transfer to another car. This, and the division of the trains into four different classes, form quite a criterion as to the status of the German people socially, and in the scale of progress achieved. They are surely less Communistic, less ideally and independently minded than the Latin races. They are so phlegmatic; and there seems to be no vital force or stamina about them, at all. And keep in view the fact that all the railroads (like all the postal, telegraph, telephone, and many other public service) are run and managed by the State itself. "Mein Liebchen, was willst Du noch?" (Darling mine, what more do you want?) the German simpleton might very appropriately have asked his bloated neighbor, the Social Democrat. And really, if this be the blessing of governmental centralization, I for one shall pray for individual ownership and private enterprise.

It is undoubtedly true, that the railroad of the present has revolutionized society and its industry, it having been the greatest annihilator of space of our closing century. And yet our Yanks are kicking about our present methods of travel not being sufficiently rapid. Distances are too great in our country, they say; and innumerable are the inventors who work away their lives on flying machines and lightning locomotives, that will still more effectively annihilate the hateful space of the rushing Yankee.

"What are sixty miles an hour? We want two hundred!" And this is not impossible for the ingenious inventor, it seems. A speed of 135 miles an hour has actually been recorded by a western engine, I learn. I would advise all the pie-eating, quick lunch-gulping countrymen of mine to go to Europe for a while. It will do their hearts good to see the ancient 'buses, with lots of sleepy, easy-going folks talking or languidly napping, after a good solid meal and a few "Muenchener." It would do the hearts of our "hurry up" dyspeptics good to sit and see how quietly and slowly the Berliner or Parisian eats and enjoys his substantial dinner or even his luncheon, thinking and worrying about nothing at all at the time. They have no such institution as a quick lunch room in this part of the world. True, the Yankee would pity them; but so they pity the Yankee; for the faster you live, the faster you die, they say. And are they altogether wrong?

The laborers of Europe is less fagged out after twelve hours of labor, than the American is after eight hours. The working people get a much longer interval for their meals than the laborers of America; and if he gets comparatively less wages than the workingman in the States, he is nevertheless in a position to secure as much, if not more, for his wages as the latter is for his.

But the faster capitalism develops, the more abnormal are the lives of the people, and the sooner its complete downfall.

M. A. Cohn.

Literature.

Plenty of Money. By Alfred B. Westrup. New York, N. Y., Louis Weiss & Co. Price, 10 cents.

This pamphlet is designed especially to call attention to the author's larger work, "The New Philosophy of Money." Mr. Westrup's theory of paper money, based on mutual credit, is one of the most ingenious of the many attempts to patch up the present commercial system, by a change in the circulating medium. It is well worth careful study by all investigators into the economics of capitalism.

The Problem of The Trust. By H. Gaylord Wilshire, Los Angeles, Cal. Published by the author.

This pamphlet is written from a Socialist standpoint. It maintains the inevitableness of the trust, and contends that the evolution of industry from private monopoly to public monopoly is mathematically certain. The language is well chosen and forcible.

In San Francisco.

Socialists and Anarchists will unite in a Memorial Meeting, Sunday, November 11, 8 P. M., at the Turk Street Temple, in honor of the Chicago martyrs. Emil Liess will lecture in German, and James F. Morton, Jr. in English. Music will be furnished by the Freie Deutsche Gemeinde and the Socialist Maenner-Chor. All friends of liberty are urged to be present.

In Philadelphia.

Commemoration of the thirteenth anniversary of the death of the Chicago martyrs, on Saturday, November 17, 1900, 8 o'clock P. M., at 1024-26 Lombard Street. Speeches by John Most, P. Esteve, H. Weinberg, G. Brown and Voltairine de Cleyre. Admission 10 cents

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GENERAL OUTLINE FOR A COURSE OF ANARCHISTIC STUDY.

BY C. L. JAMES.

SUBJECTS OF LESSONS.

1. Origins of Political, Economic, and Religious Authority.
2. Softening of Authority by Culture.
3. Civil Government the Stay of Remaining Authority and Barbarism.
4. Freedom Stimulates; Authority Depresses Civilization.
5. Government not needed for Protection against Violence.
6. Belief in Government Essentially Superstitious.
7. Science the Remedy for Superstition.
8. Progress in the Right Direction.
9. The Anarchist Movement in History.
10. Anarchism not Dependent on any Metaphysical System.
11. A Peril to Anarchism, The Movement in Favor of Ignorance.
12. Anarchism and Personal Conduct.

LESSON VII.

SCIENCE THE REMEDY FOR SUPERSTITION.

The Subject in General: Herbert Spencer, *The Unknowable;* Bacon, *Novum Organum, De Augmentis Scientiarum* (Basil Montagu translation); Macaulay, *Bacon;* Encyclopedia Britannica, articles *Bacon* and *Descartes;* Popular Science Monthly, *Bacon's Idols*, October, 1899.

The Inductive Method Applied to Authority, teaches (1) that its origin is the savage's superstitious reverence for clan traditions: Lubbock, Tyler, Robertson Smith, Maine, Nordhoff, Blackstone, (see first lesson); (2) that this is a trait of ape-like imitativeness: Darwin, *Descent of Man, Expressions of the Emotions;* (3) that forms of government originate in usurpation: Hobbes, Leviathan; (4) that the female sex is the less amorous: Darwin, *Sexual Selection;* (5) whose subjection to the other must induce sensual excesses: Bishop, *Marriage and Divorce;* Lubbock, *Marriage* in *Origin of Civilization;* Sanger, *History of Prostitution;* (6) and over-population, with results, famine, war, conquest, tyranny: Malthus, *Essay on the Principle of Population;* Bonar, *Malthus;* (7) which are the foundation of authoritarian society: Lubbock, *Origin of Civilization;* McLennan, *Primitive Marriage;* Tyler, Robertson Smith, Fraser, cit. (first lesson); (8) that restraint is mischievous in trade, penal discipline, foreign relations, sexual relations: (authorities cited in lesson VI); because at best it only does away with great friction with what the human instincts which prompt it could do otherwise with less (ib.); (9) that it is essentially predaceous and unjust, (see rights of property in sixth lesson); (10) that its evils are not reached by merely making it in some uncertain proportion less, (see "Individualism" in sixth lesson); (11) that the evils of authority exceed its alleged benefits, even if they could not be secured without it: Burke, *Vindication of Natural Society;* Jefferson, cit.; (12) that penal laws absolutely manifestly impotent for good may be very powerful for ill: Bennett, *Anthony Comstock, His Career of Cruelty and Crime;* Encyclopedia Britannica, article *Government;* Herbert Spencer, *Over Legislation.*

LESSON VIII.

PROGRESS IN THE RIGHT DIRECTION.

The Subject in General.—Nature of Progress.—Herbert Spencer, *First Principles.*

Illustrations of Progress, — Human Progress Viewed Objectively.—Herbert Spencer, *Principles of Sociology.*—Human Progress Viewed Subjectively.—Aristotle on the Three Fundamental Purposes of the Human Will, i. e. to Know, (the absolute, an object pursued by metaphysicians), to Persuade Others, (the purpose of rulers, preachers, and rhetoricians), and to Make Something; Encyclopedia Britannica, article *Aristotle;* Aristotle, *Logic,* topics *Analytics* and *Refutations.* —The Last Purpose Alone Progressive.—Aristotle, *Logic;* Bacon, *Novum Organum* and *De Augmentis* (Montagu's version); Macaulay, *Bacon;* Buckle, *History of Civilization.*—Two Kinds of Making: (1) the useful arts, whose method is induction, (2) the fine arts. — Aristotle, *Logic* and *Art of Poetry.*

The Inductive or Scientific Method Begins by Discarding Authority.—Grote, Chap. on Socrates in *History of Greece;* Bacon, cit.; *Descartes* (Cousin's).

Physical Progress to Date.—Whewell, *Inductive Sciences;* Beckerman, *History of Inventions.*—Conflicts with Authority. Lecky, *History of Rationalism;* Buckle, *History of Civilization;* Draper, *Conflict of Religion and Science;* White, *Warfare of Science with Theology.*

The Method Applies to All Branches of Hopeful Inquiry.—Mill, *System of Logic;* Herbert Spencer, *First Principles;* Bacon, *De Augmentis,* B. 7, Chaps. II, III; Macaulay, *Bacon.*

Therefore to Moral and Social as Well as to Physical Science: Progress in Education.—Froebel, Richter, Rousseau, as cited in second lesson.

Progress in Criminology. — Wines, *Punishment and Reformation;* Ellis, *The Criminal.*

Progress in Laws of Property.—Encyclopedia Britannica, articles *Government* and *Political Economy.*

Progress in Social and Sexual Law.—Bishop, *Marriage and Divorce;* Jacobi, *Woman's Suffrage.* (Note the Anarchistic trend of all these changes). Herbert Spencer, *Manners and Fashion.*

Men are Influenced Largely by Their Emotions, Which Work Through the Fine Arts, but are Worked Upon by Rhetoric. — Aristotle, *Rhetoric, Poetry;* Emerson, *Brahma;* Bacon, *Novum Organum.*

Emotions Unchecked by Knowledge Engender Superstition.—Volney, *Ruins of Empires;* Lubbock, *Religion* in *Origin of Civilization;* Amberley, *Analysis of Religious Belief.*

Accordingly Superstitions are Immortal.—See illustrations of their extraordinary vitality in Lubbock, *Origin of Civilization,* and Herbert Spencer, *Sociology.*

But Superstitions Cease to do Much Harm When the Intelligent Few Cease to Believe in Them.—Lecky, *History of Rationalism* for illustrations.

There is Also a Change Among the Unscientific from More to Less Cramping Superstitions. — Amberly, *Analysis of Religious Belief;* Lewes, *Biographical History of Philosophy.*

Great Steps in this Change Have been as Follows: Judaism and Christianity Emancipated Men from the Superstitions Associated with National Worships by Personifying Conscience as the Only God.—Matthew Arnold, *Literature and Dogma.*

This Change Still Influences Large Classes Whom Science Cannot Reach.—Matthew Arnold, *God and the Bible;* Tolstoi, *My Confession.*

Protestantism Restored This Subjective Type of Religion After Romanism Had Buried It Under a New Idolatry.—D'Aubigne, *History of the Reformation.*

Quakerism Repudiated All External Authority in Spiritual Matters.—George Fox, *Journal.*

Transcendentalism Also in Morals and Logic.—Kant, *Critique of Pure Reason;* Hegel, *Logic, Æsthetics, Philosophy of History.*

Anarchism Takes the Last Step by Declaring the Inner Law Incompatible with Servitude to Any Outer Law.—Emerson, *Self-Reliance, Compensation, Heroism, Representative Men;* Lombroso, *The Man of Genius;* Denton, *Be Thyself.*

These Changes Contributed Greatly to Political Liberty.—Hodgson, *Italy and Her Invaders,* parts relating to resistance of the clergy to the emperors and connection of councils with parliaments; D'Aubigne, *History of the Reformation;* Lingard, *History of England* from Henry VIII to James II; Motley, *Rise of the Dutch Republic,* and *United Netherlands;* Bancroft, *History of the United States;* Frothingham, *Transcendentalism;* C. L. James, *Anarchy's Apostles* in *Twentieth Century.*

Without Them Science Would Probably Have been Put Down, as it was in the Mahometan Countries.—Encyclopedia Britannica, articles *Christianity, Arabian Literature, Philosophy.*

Literature and the Fine Arts Treat of Man as He Is, Instead of Dogmatizing on How He Should Be; Hence Repudiate Authority.—Oscar Wilde, *Intentions, Their Conflict with Authority;* Moulton on *Shakespeare;* Lecky, *Rationalism.*

CHORDS.

The poor workingman, who with a smothered curse of despair resigns himself to his damnable condition, may be sure that his resignation will be graciously accepted by his capitalistic masters.—Nebraska Socialist.

"Railroad franchises should be at once granted."—From Report of Philippine Commission. That's what's the matter with Hanna. And that is what our boys have fought and murdered other boys for—that our millionaires might have a safe and profitable investment.

Halleujah! the (Land) Lord reigneth. —The Coming Democracy.

The flag still flies over the bull pen at Wardner, Idaho, and the miners have to get a permit from the military authorities and state that they do not belong to a trades union before they can get work. "Who will haul down the f-l-a-g?"—The Toiler.

President Harper of the Chicago University, Rockefeller's college, has ordered those students working their way through the university to clothe themselves becomingly in sober brown, relieved mainly with shining brass buttons, to distinguish them from those paying for their education. Again, in this instance, does capitalism prove its contempt for the man who works.—Daily People.

REPUBLICAN DOCTRINE.

One who steals a ham is a thief.
One who steals a fortune is a financier.
One who assists in stealing the Philippines is a patriot.—Freemon's Labor Journal.

If we had prosperity, we would not need any one to tell us about it. We would know know it.—Justice.

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